

# CHURCH NEWS

Notices for this church column must be in this office by 6 p. m. on Fridays. Otherwise the announcements will be run as the week before. There is no charge for these notices.

**Central Union Church, Rev. William M. Kincaid, pastor.**—Sunday school and Bible class, 9:30; public worship and sermon, 11; Y. P. S. C. E. prayer meeting, 6:30; weekly prayer meeting, Wednesday, 7:30 p. m. Services tomorrow, 11 a. m., communion address, "The Church: Its Mission," thirty-six new members will be received; Mrs. Guilford M. Whitney will sing the offertory; 7:30 p. m., "The Imperiled Home or the Divorce Evil," Miss Della E. Griswold will be the evening soloist. The coming week is the Week of Prayer for the world over. This church will hold services every evening save Saturday, conducted by different ministers and with leaders of music.

**St. Andrew's Cathedral—7 a. m., Holy Communion; 10 a. m., Sunday school; 11 a. m., Morning Prayer; Litany and Sermon; (on the last Sunday in the month, Choral Celebration of the Holy Communion); 3:30 p. m., Praise Altar; 7:30 p. m., Evening Prayer and Sermon. Dean, The Rt. Rev. the Bishop of Honolulu, Parish Priest, the Rev. V. H. Kitcat.**

**St. Andrews Cathedral, Second Congregation, Rev. Hamilton Lee, minister in charge.**—Sunday services, 9:45 a. m.; 6:30 p. m.; Sunday school, 9 a. m.

**St. Clement's Chapel, tenement of the Beretania street cars, Punahou.**—Sunday services, Holy communion, 7 a. m.; first Sunday of the month, 11:05 a. m.; matins and sermon, 11:05 a. m.; evensong, 7:05 p. m.; Sunday school, 9:45 a. m.; daily prayer during the week, 7 a. m.; seats free; the chapel is served by the rector of Honolulu.

**Roman Catholic Cathedral, the Bishop of Honolulu.**—Low masses, Holy communion, 6 and 7; children's mass with English sermon, 9; high mass, with native sermon, 10:30; rosary, with native instruction, 2; solemn vespers and benediction, 7; week-days, low mass, 8 and 7.

**St. Augustin's Chapel, Rev. Father Valentine, in charge.**—Sacrament of the mass, 8:30.

**Church of the Sacred Heart, Marquesville, Punahou.**—Tomorrow, January 6th, the Day of Epiphany: 11 a. m., high mass, music, vocal and instrumental; sermon in English and Portuguese; collection as usual; 3 p. m., vespers, rosary, with singing.

**Church of St. John the Baptist, Kalia, waena, Rev. Father Clement.**—High mass, 8; sermon and collection for the expenses of the church; rehearsal, 3; rosary, 4.

**First Methodist Episcopal Church, corner Beretania avenue and Miller street, Rev. G. L. Pearson, pastor.**—Regular services as follows: Sundays, 10 a. m., Sunday school; 11 a. m. and 7:30 p. m., public worship and sermon; 6:30 p. m., Epworth League; Wednesdays, 7:30 p. m., prayer meeting. A welcome always to all. Parsonage adjoining the church.

Rev. G. L. Pearson will preach on the following themes at the Methodist Episcopal Church tomorrow: 11 a. m., "Consecration"; 7:30, "Christ Knocking at the Door of the Twentieth Century."

**The Reorganized Church of Jesus Christ of Latter Day Saints will hold services on Sunday in the Millard Hall (rear of the Opera House) as follows: 10 a. m., Sunday school; 11 a. m., preaching, Hawaiian service; 6 p. m., Book of Mormon class; 7:30 p. m., preaching, English service. The subject will be "The Antiquity of the Gospel."**

**Christian Church—Preaching and communion, 11 a. m.** Subject of sermon by Abram E. Carr, "A History of the New Testament." Evening sermon, the second in a series to young people, "Broken Already."

**Chinese Church (Congregational), Rev. Edward W. Thwing, acting pastor.**—Sunday school, 9:30; preaching service, 11; Sunday school in English, 2:30; evening service, 7:30; Wednesday, prayer meeting, 7:30.

**Japanese Church (Congregational).**—Services at the old Lyceum at 11 and 7:30 o'clock.

**Japanese M. E. Church, H. Kihara, pastor, E. Tokimasa, associate pastor.**—Sunday school, 10; morning service, 11; evening service, 7:45; class meeting, 8:30; prayer meeting, Wednesday, 8. Services at Waikahala Church.

**Kawala Church, Rev. H. H. Parker, pastor.**—Sunday school, 10; morning service, 11; evening service, 7:30; preaching in English by Rev. W. D. Westervelt; Christian Endeavor, 6:30; prayer meeting, Wednesday, 7:30.

Relief Camp No. 2.—Sunday school, 1:30.

**Peniel Mission, Nuuanu street, Irwin block, below Ring, Miss Uddenberg and Mrs. Adams, missionaries in charge.**—Services as follows: Street meeting, 7:30, and meeting in the hall at 8 each evening except Monday, Sunday, when meeting at 9 a. m., followed by a Bible class in the hall; holiness meeting at 5 p. m. and evening services as usual. The reading room is open each day from 10 a. m. to 4 p. m., where you will find the daily papers, religious reading matter and free writing materials. Come rest, read and write.

The following regular services are held at the Seventh-Day Adventist Chapel: Saturday, Sabbath school, at 10 a. m., preaching at 11 a. m.; Wednesday, prayer and missionary meeting at 7:30 p. m. All are welcome. B. L. Howe, pastor, corner of Miller and Punchbowl streets, Rev. A. V. Soares, pastor.—Preaching in Portuguese at 11 a. m. and 7:30 p. m.; Sunday school, 2:30 p. m., conducted in English; W. A. Bowen, superintendent. Prayer meeting, Wednesday, 7:30.

**Bishop Memorial Chapel, Kamehameha of Miller and Punchbowl streets, Rev. A. Portuguese Evangelical Church, corner**

Schools, Rev. Silas P. Perry, pastor.—Sabbath morning, 11 o'clock.

Salvation Army, Captains Burgess and Sullivan in charge; corner King and Nuuanu streets.—Meetings will be held tomorrow as follows: 9:30 a. m., early prayer meeting; 10 a. m., wharf meeting (old fishmarket); 11 a. m., holiness meeting; 12:30 p. m., jail meeting; 2:30 p. m., Sunday school; 3:30 p. m., Bible class for adults; 7:30 p. m., open air service, corner Fort and Hotel streets; 8 p. m., salvation meeting. Public meetings are held in the hall every night except Friday.

## MORE LIFE.

I am come that they might have life, and that they might have it more abundantly.—St. John, x-10.

This is a curious suggestive statement. It leads us logically to some rather startling conclusions.

We may be alive and yet not live. Our physical functions may perform their duty as perfectly as the various parts of a finely constructed machine, and the real man who is behind the machine may be either undeveloped or only partially developed. The body is the man's house, but it is not the man. The body cannot exist unless the man is in it, but the man can exist quite independently of his material body.

Here are two entities, and their separateness must be kept constantly in mind. Of these two entities the body may be awake and the man himself be asleep. In that case he does not have "life more abundantly," for he hardly has any life at all. His soul may be the soul of an ignorant child playing with toys, satisfied with pleasures which are quite unworthy of him, and at the same time his body may have reached its full stature. A physical giant may have an undeveloped or a deformed spiritual nature.

If one is entirely satisfied with this lower life and the other life is beyond the reach of his vision, then he is thoroughly alive only on the lower side of his nature, and is possibly dead, or at least dormant, in the upper side. He is not wholly alive, for there is a wide realm of thought, of incentive, of action into which he has not entered. He is not a well rounded man, with aspirations which reach beyond the stars, but a man with a narrow and imperfect view of his duties and responsibilities. He may be entirely honest in his doubt of God and of immortality, but the fact remains that without God and

immortality he can not reach the perfect stature of the perfect man. A flower bush in the dark may do the best it can under the circumstances, but it will never achieve its mission as it would if it were in the full blaze of sunshine. It has life, but not the best kind of life—not an abundant life, for it would have so much more life in a more favorable environment.

The difference between the flower and the man is that the bush can not pull itself up and plant itself in a sunny spot, and so have every incentive to produce a perfect flower, while the man, if he is dissatisfied with himself, can search for a larger faith until he finds it. If he will seriously come to the conclusion that he must have more than this world can afford, that he deserves something better than his seventy years can furnish, and so command the universe to give it to him, he will climb through his foggy doubts and reach the upland of a larger faith. When the soul becomes conscious of its own dignity and worth it will grow to be disgusted with the husks which the swine do eat and travel toward the Father's house, to rest at last in the Father's embrace. Our minds are bound to find what our souls insist on having, and if the soul cries out for God the mind will clear the way that God and the soul may come together.

If you want more than you possess in the way of spiritual enlightenment you can have it. You are dictator in these matters. If you tell your hand to pick up a stone the hand obeys. The body is your servant. If the soul says, "I need God and must have Him," the mind will search until He is found.

Until he has been found and you have entered into relations with Him you cannot live at your best. There is

no true life unless you are in harmony with the universe, unless He who fills the universe fills your heart also with His presence.

Your religion does not consist in assent to dogma nor in imposing form and ceremonial. These are only accessories; they have no special importance. When you and God are Father and child, and when you trust Him in the emergency, just as your little ones trust you for protection in time of danger, you have all the religion that is necessary to make your earthly life beautiful and to open the gates of a brighter life when your mortal life grows dim.

What food is to my body the teachings of Christ are to my soul. He lived, loved, lived in its largest and broadest sense. Men misunderstood, and even hated and crucified Him; but those were details to which He gave little attention. He lived, and lived abundantly, lived among the angels, lived in heaven all the time. God was with Him, and that was more than enough.

His purpose was to give us the secret of a larger life, to help us to bring our hidden faculties into full play, to liberally open the other world to view, that the knowledge of its nearness might furnish incentives which are not indigenous to the earth. And he who follows the Christ has life in all its sweetness and joy more and more abundantly.

## CHURCH NOTES

A new law has been passed in Germany making the Salvation Army one of the religious organizations entitled to recognition and protection by the officials.

Bishop Kinsolving of Texas has relinquished one-half of his salary for the current year in order to relieve the churches in Galveston and other stricken parishes.

A fund is being raised in England under the patronage of the Bishop of Chester, for acquiring saloon property. The saloons once acquired are to be conducted on rigorous lines for the discouragement of drunkenness. The profits will be applied to the purchase of other saloons.

The old St. Paul's Episcopal Church, Sacramento, suffered so much from the recent severe windstorm that the rector, vestry and leading men of the parish, in committee with Bishop Moreland, have decided to close the church permanently. An option has been secured on a lot in the heart of the city, and an effort will be made to erect a fine new church as soon as possible.

Rev. Dr. H. Stebbins, late of San Francisco, recently occupied his old pulpit in Portland, Me. The Daily Press of October 1st says: "Rev. Horatio Stebbins, in many if not in most respects, was the most remarkable preacher Portland ever had. Now in his eightieth year he preached yesterday with great vigor, physically and mentally. A very large congregation listened to an elevated and at times thrilling sermon upon 'The Possibilities of Manhood.'"

The convention of the diocese of California will meet in Grace Church, San Francisco, on January 22, 1901. At this meeting final arrangements will be perfected for the general convention of the church in the United States, which is to meet in San Francisco on Wednesday, October 2, 1901. The general convention is the legislative body of the denomination in the United States. It meets triennially, and is composed of house of bishops, including coadjutors and missionary bishops and the house of deputies. The house of bishops consists of about ninety members, and the house of deputies of about 500 members.

## THE TESTIMONY OF CONVERTS IS THE SWEETEST MUSIC TO THESE TWO WOMEN

Captain Lily Sullivan and Captain Grace Burgess, the Salvation Army Leaders Who Have Charge of the Work in Honolulu.

HAWAIIANS will be interested in the personality of Captain Sullivan and Captain Burgess, who have succeeded Captains Matthis, Mills and Elliott.

Captain Lily Sullivan comes of old Puritan stock. She was born in Maine. Her parents were Christians, and anyone at all familiar with Puritan severity and simplicity of life may readily see before them what her childhood must have been. Her cousin was a missionary in India, and many of their friends were also missionaries.

At an early age she embraced Christianity, and later joined the Presbyterian church. She then went to California and worked in the Chinese Mission and worked for ten years. That was in San Diego. Three years ago Captain Sullivan felt, to use her own fervent words, "that the Lord led me into the work. I love it. I would not give it up for anything. We live so close to God. You know we have to in order to do the work."

Captain Sullivan's and Captain Burgess' work is largely among the transports, the United States Hospital, the Queen's Hospital, and the prison; to say nothing of the every day and ordinary routine.

Captain Grace Burgess is a native daughter of California. She was born in San Francisco and lived for many years about seventy miles out of that city.

She taught school previous to entering the Army. For four years she had been engaged in active Christian work and from that it was an easy step to the Salvation Army. Captain Burgess' work was principally in San Francisco, though she has "slummed" in Los Angeles, Sacramento and Monterey. It was just about five and a half years ago that she became associated with the Army work in San Francisco. Both the captains express themselves as being delighted with Honolulu, and say the field here is "one of the best opportunities for work we have encountered."



CAPT. SULLIVAN



CAPT. BURGESS

## ROME AND DARWINISM

Great Changes in the Papal View.

## AMERICANISM ONCE AGAIN

The Vatican Reverses its Attitude on Important Questions of Theology and Policy.

It is only a few months ago that the Catholicism of American Catholics was emphatically condemned. The Pope fulminated against certain tenets comprehensively classed as "Americanism," several side gusts showed the way the wind had set, and the Anglo-Saxon stamp of Roman-Catholicism was rejected by the Holy See with all the fervor and all the shortsightedness of a Pius V. Now all this is changed. In the eyes of the eminent Italian ecclesiastics who have had most to do with the Catholic question in the United States, what has been accomplished is nothing less than a revolution.

It appears that the Pope has been tilting at a windmill, and buffeting a man of straw. "Americanism," it is now declared, was the name for a thing which did not exist—at least in America; the condemning Encyclical was, in fact, directed against certain ideas which have their home in France. Americanism did not exist; but even revanche the modern world does exist. It is the appreciation of this fact which has accomplished a revolution. It is understood that the breath of modernity henceforth forms part of the atmosphere, not of the Pope and the Cardinals, but of certain Catholics in remote regions. The revolution has not stopped here; the principle of Americanism has been conceded. More than this, Catholics may henceforth be as scientific as they please—the world of science is open to them. Finally it is recognized that the Southern races are in decadence, and that for the future the ascendancy will be with "les races du Nord." Of course, there are restrictions in the application of these principles. First, Catholics may be as national as they like in their own country, and may dabble with all modern matters; but these good things must be kept out of Italy, above all out of Rome. Again, it must be understood that, though every field of science is henceforth free to Catholics, faith and dogma are not to come under such criticism, and must never be considered as subject to the reasoning faculties.

What has led to this complete change of attitude is not its least interesting feature. Two events prepared the way. The existence of the world, of the rights of nationality, of the world of science, and of the Northern races, all of which things were abhorrent to that Canute of the Sacred College, Cardinal Mazzoni, became clear when he died. But his removal would not have been sufficient impetus for a change so great; the impetus came from a quarter whence it might least have been expected. When the Encyclical against "Americanism" appeared the Americans bowed to the storm; if any protest was expected of them they did not make it. But in the English press a batch of liberal Catholics kept up a continuous heavy fire. The battery of articles in the secular press last spring, and the tone of certain things in the Catholic press, caused very serious alarm. The matter was handled with startling freedom; the writers showed no disposition to respect anything. It was felt at the Vatican that such language had not been heard from English Catholics since the reformation; indeed, a second reformation did not appear impossible.

Other indications, too, acted as the straws which showed which way the current flowed; the meeting convened by the Catholic Union to consider Cardinal Rampolla's unsatisfactory reply about the marked hostility of Catholic and Vatican organs to the English in the South African question, the timely act of the Duke of Norfolk in throwing up his appointment and going to fight in the Transvaal, in the beau milieu of the Pope's Holy Year, slight as such things were, loomed large with menace, coming as they did from the country whose converts have been always hitherto regarded as pin papalini che il papa. The Jesuits also took alarm; they judged that the atmosphere was overcharged with electricity, that something must be done to avert an explosion.

The extent, nevertheless, of the change at present contemplated with complacency by the Holy See may be judged by the significant reversal of its attitude toward Father Zahn's book. This American priest propounded the Darwinian doctrines of evolution. All might have gone well had he not been persuaded to allow an Italian translation of the work to appear. This was at once laid before the Congregation of the Index, but the decree against it, which Cardinal Steinhuber prepared several months ago, and which he has held ready for publication, did not appear, the delay being due to the Pope himself. That decree has now been cancelled. The magnitude of this move can best be appreciated by considering that it means neither more nor less than an overt toleration of evolution in Rome.

The change is portentous, the causes which led to it are very humble, the possible results as yet very nebulous. Catholic Correspondent of London Guardian.

The Los Angeles Independent protests against the killing of Bishop Hamilton with overwork, and declares that he must be saved from his friends. It says: "Arriving Saturday morning he spoke for three hours in the open air at Pasadena corner stone laying. Sunday morning he preached and raised a balance of \$12,000. At night he preached in Los Angeles, where the duty of raising some more money was imposed upon him. Monday morning he talked eloquently to the preachers' meeting. Monday night he lectured in Pasadena at the Presbyterian church. Quite hoarse, he left for San Francisco on Tuesday, with another lecture to give as soon as he steps from the train. Bishop Hamilton is now on the bills to raise about \$16,000 before January 1st, and free the University of the Pacific from debt."

The Episcopal mission schools in Peking, China, are being recommenced. Bishop Graves has recalled the missionaries, the women and children, who, at his request, went to Japan for a time.

## Gives New Life

Strengthens the Nerves. When the blood imparts the whole nervous system becomes poisoned. It is impossible to throw off that terrible depression; and there is no ambition to work. But there is a way whereby you may again be strong and vigorous. Mr. Charles Richardson, of 37 Howick Street, Launceston, Tasmania, sends us his photograph and the following letter:



"Once my arms were covered with sores that were worse than boils. They were deep-rooted in the flesh and caused great suffering. My blood was in an awful condition. At another time I had a severe attack of influenza. I could neither eat, sleep, nor work, and I never expected to recover."

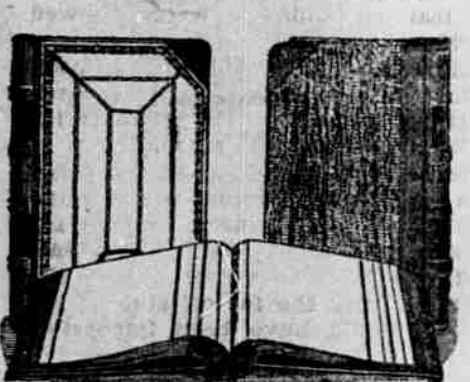
## AYER'S Sarsaparilla

cured me from both of these violent attacks. The first time it took all impurities out of my system; and the last time it built me up and gave me new life. Now I am strong, work hard, and sleep well."

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